Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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"..... Missing"

"Missing"— Cruel, terrifying word!
Does my beloved, alert, still fight somewhere?
Or lies he prostrate, suffering unheard?
Or — worst of all — a captive, must he bear
The load of slavery to ruthless men?
Will — will he never come to me again?

O God! How can I live in such suspense
Not knowing aught and fearing every ill?
He could not be a coward — violence
He never feared, but bravely met with skill
Attack of any sort. He dead may be,
But whatsoe'er his lot, a hero he.

I know not where he is save in God's fold,
And in God's care no harm can reach his soul.
His body I may nevermore behold,
But his true spirit will attain the goal
Of God's own Home.

Lord, help me trust, - and pray, -
And find my loved and lost with Thee -- some day!

CHRISTINE WARE.

FOUNDED 1823

The Church and Its Educational Task

Religion Essential to the Ongoing of Democracy

JOHN OWEN GROSS

Students of our times who have made careful analysis of it seem to agree that there is missing from life a dynamic religion.

In the early years of our nation's history, education and religion, the school and the church, were close allies. Elementary education inculcated religious beliefs, and higher education was concerned largely with the training of religious leaders and teachers. The subject matter for all levels of instruction contained much that was religious in its nature. The motto above the rostrum in the Assembly Hall of the State University of Iowa reads: "Religion, morality, and education being necessary to good government and the well-being of mankind, schools and the means of knowledge should be forever encouraged." This view has been gradually modified, and for years influences have been working to depreciate religion and to eliminate all direct religious influences from public education.

The effect of leaving religion out of the educational program would not have been so great if the church could have provided adequate instruction in religion. Since the mainspring of growth and character is religion, learning without it produces a clever, hard, selfish sort of life that leads ultimately not only to the total collapse of democratic culture but also to the undermining of civilization itself. Those who have seriously studied this nation's needs now know that mere intelligence is not enough.

Dr. Fraser Hood of Davidson College says that the oft-quoted proverb, "Where there is no vision, the people perish," finds a deeper religious meaning in the translation of Dr. Louis Segond in the French Bible: "When (not where) there is no revelation (not vision), the people are without restraint (literally, without brakes)." Our democracy to continue must have the faith and inhibitions of religion.

Spiritual illiteracy is not confined to the uncultured, uncouth portion of our society; it is found where the educational opportunities and economic levels are higher than average. Religious instruction in all parts of our national life has been decreasing for several years. Appalling religious ignorance is found in the students who come to our colleges.

There are two obvious depressing facts that come from leaving religion out of the educational program of youth. Students who go through school where there is high emphasis on the physical, natural, and social sciences and other studies and find only a nominal emphasis upon religion naturally place a low estimate on its value and conclude that it is not essential. Second, the nation's hope for constructive incorruptible leaders who possess "strong minds and great hearts, true faith and willing hands," is decidedly reduced when youth are reared without regular instruction in religion.

The Bible yields a telling illustration of the correlation between culture and the leadership it produces. George Adam Smith points out that the little country called Edom, said to be founded by the secular and profane Esau, was without religious ideals. It was without moral convictions, and its hireling soldiers could be bought by any nation that would pay their price. Out of Edom's materialistic and secular culture came all of the Herods of history. The Herod associated with the massacre of the babies of Bethlehem, the Herod who beheaded John the Baptist, the Herod who evaded the responsibility of trying Jesus at the time of His arrest; in fact, the most hated men of sacred history are the Herods produced by Edom's godless, materialistic culture.

On Edom's north was Judea, known for its spiritual idealism. In spite of the wanderings characteristic of the Children of Israel, there was sufficient continuity of the religious emphasis to influence greatly the culture of the people. The nation never was strong as a political or economic unit, but as a spiritual force its life has been most powerful. Out of this religious culture rose such leaders as Hosea, Amos, Isaiah, Jeremiah, John the Baptist, and the Christ, who have given mankind the inspiration for the world's most cherished social and religious objectives and the principles on which civilization has climbed to the highest and noblest kind of living. Leaders such as a democracy must have can be expected only from an atmosphere saturated with spiritual idealism.

All this points to the necessity of including religion in the educational program of children and youth.

Irrespective of how much leaders may deplore the situation that now prevails relative to the teaching of religion, the fact remains that the chief work there is now of meeting the needs through the church. In a few cities weekday instruction in religion is being given, yet the church school as far as the Protestant church is concerned is responsible for religious instruction. In view of the situation, one may conclude by paraphrasing a statement from Carlyle: "The church's grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand." If the church does what is clearly at hand in this connection it will work to give educational significance to its established program of teaching religion. If civilization is saved from a complete collapse, its people must possess moral intelligence, spiritual sensitiveness, and lofty idealism. At present the educational responsibility for creating these attitudes rests with the church.

If the church continues to be an effective educational force it will be by every minister's recognizing in addition to his other tasks that he is an educator. He may have a well-organized church school and a good superintendent or director of religious education, but he must not overlook the fact that he is the guiding influence for the educational work of his church. In fact, the pastor sets the tone of the educational effort of his church. If he succeeds as an educator he will need to be acquainted with and know how to use the best educational techniques devised. Especially should he note that, in order to promote attendance, educators do not rely upon the state's compulsory attendance law. Now, public sentiment has made the nation take education for granted and strongly enjoins upon all the necessity of an educational program. The pastor-educator must create such a conviction concerning religious education. Furthermore, if he gives his school an atmosphere of importance he must have a staff that takes their work seriously and teachers who carefully train for leadership in the educational work of the church.

(Continued on page 494)

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Our Hope Is in Man

BISHOP FRED PIERCE CORSON

n's record in human relations and world building, d at from one point of view, is not good. In the course of human history, people have had many es to improve human conditions, and have let opportunities slip by. They have stoned prophets e words they later came to prize. They have de- l leaders who later were considered saviors. They turned to evil ways and deserted the paths of right- ess until a global war engulfs us, and pessimism what may happen to civilization in the future is l by many earnest and good folk. There is much to practical support to the poet's belief that

> This is the nightfall of our years.
> We who stand beside our fears
> See by the devil's luck destroyed
> All virtue wrought and faith employed.

h pessimism about the future is based on the as- tion that man, when faced with alternatives, will s yield to the worst. Napoleon built his careeer and e on the assumption that hunger, vanity, and cupid- e the motive forces of mankind. Adolf Hitler, mak- ne same mistake, staked his chance to conquer the l on this insulting view of human character. By ficial observation, he came to believe that man was e to his lower impulses, and that he would always nd to the worst. Thus he appealed to those lower ns of greed, hate, cruelty, and sensual gratification an with what appeared to be alarming success until began to realize how right John Stuart Mill was he said, "I would rather be a dissatisfied human than a satisfied pig."

e Christian position, however, concerning man and ssibilities is not this mistaken estimate of the partial Recognizing man's frailties and his tendency to he Christian position believes that man can live up best as well as live down to his worst. It holds that speaks and that man can hear God's word and do s will.

lividuals often lose faith in themselves, and too often we lose faith in each other. But God has never lost faith in man, nor has God ever removed from man His confidence that sometime persons as instruments of God "will make the kingdoms of this world the kingdoms of our Lord and of His Christ." God's faith in man is a spiritual and moral tonic every individual needs. For even though, like the good doctor in "The Keys of the Kingdom," a person may find difficulty in clarifying his belief in the Divine, the thing that matters is the point which the doctor's friend, Father Chisholm, pointed out, which is that God believes in us, and uses us for His high purposes in the world of men.

With Paul who, knowing all of the weakness of the people of Corinth, believed that they could cleanse their wicked city and establish a Christian fellowship, the church proclaims its faith in man and reminds both the man in the pew and the man on the street that "our hope of him is stedfast." God awaits man's commitment and enlistment in the cause of righteousness.

Now that we are on the threshold of a new opportunity to build a better world, it is important that we strengthen our conviction that the best in human relations is possible of achievement if individuals set that as their aim in life.

The self-sufficiency which characterized the age of Swinburne, shouting a new Gloria in Excelsis—"Glory to Man in the highest, for Man is the Master of things"—and which banished honesty and integrity by exalting cleverness and ruthless exploitation has had its day. Man knows now that, in those days of swagger and gloating, he was a Humpty-dumpty whose fall meant his end.

But a new sense of self-confidence must grip individuals if they are to prove sufficient for these times. And that sense of inner power comes only to the persons who are closely associated with the best in life. You cannot live like an angel if all your associations encourage the brutish instincts of your life to exert themselves. When the disciples were with Jesus, they felt able to face any hardship, overcome any temptation, and make any sacrifice. When they lost contact with Him, they faltered and

failed. The prerequisite for the inner power of self-confidence is not the environmental factor of things. It does not depend on what a man possesses, but on the spiritual fellowship which, regardless of his environment, a man can have with God. That makes a man free and gives him power. Material resources do not bring to a man or to a nation an abiding sense of mastery. At best, they serve only to hide from the world that man's constant sense of uncertainty and insecurity. Paul knew the secret of that confidence and the assurance of achievement to be in the fellowship with the One who said, "Without me ye can do nothing." So when gigantic demands were made upon his character, he faced them confidently. He had discovered an unfailing source of power. He knew that he could do all things through Christ who strengthened him.

We all need to spend more time in the company of the best, in the fellowship of good people, in the presence of our purest thoughts, in the inspiration of our highest moments. Napoleon misjudged men because he lived too much of his life in the presence of the worst. It was logical for him to believe that every man had his price, and to fail utterly to understand why Lafayette preferred exile to high position at Napoleon's price. Yet when the hour came for France to rid itself of Napoleon's curse, it was the man Lafayette, who had never parted company with his ideals, who was called back to sign the order of exile.

The people who have changed their own lives for the better and who have influenced the world for good have permitted their deepest convictions to lay hold upon them. Too often we carry these convictions along as opinions which have no moral compulsion, and which therefore never get a chance at the controls of our conduct.

Martin Luther gave the convictions of his deepest insight a chance, and no power on earth could stop him because he could not do otherwise.

William Booth, the founder of the Salvation Army, performed the miracle of the feeding of the five thousand time after time for the needy people of England because he lived constantly in the presence of the compassionate Christ.

Our generation will be called upon to heal the broken-hearted, to set at liberty them that are bruised, and to bring deliverance to the captives. How can any one of us be equal to those demands unless the Spirit of the Lord is upon us?

These high moments of communion with God, of ennobling thoughts, and of fellowship with high-minded people never deceive any person with a false sense of strength or security underwritten by the tinsel of life. On the contrary, they do bring to us a deep sense of our need for guidance and strength beyond ourselves. The first reaction that Moses had in the presence of the burning bush with its challenge to save a nation was a sense of his own unworthiness. The crowds on that first Palm Sunday could not comprehend the full meaning of Jesus as He passed by, though they felt for a brief time their oneness with Him. But they did know how desperate their plight was, and they did shout "Hosanna," which means, "Lord, help us!"

You can always test the validity of your high moments by whether or not they bring to you a sense of your need of God. In this respect the experiences of the war have proved to be for many the burning bush which this generation of youth has been groping to find; for these experiences have brought to them a feeling that life and the world are too big for them to handle alone. They see, what an older generation failed to sense, that wh in our own strength confide, our striving" will b ing." So they reach out to find God's hand.

And the future always awaits what the prese with its high moments. Had Moses turned asid God's call, the Israelites would have lived on in Had Jesus shrunk from the cross, goodness and i ity for every man would have been struck a morta Had Lincoln dipped his pen in gall, we should n had his golden words of counsel, "With malice none; with charity for all."

If we seek any proof of the current validity principle, we need only to go back a few years wh strong men were commanding world figures. these men was Woodrow Wilson, who, champion cause of a weaker nation, laid down the princip "our civilization cannot survive materially unless i deemed spiritually." The other man was Kaiser W who commented on Wilson's statement by saying rality is all right, but what about dividends?" O moved in his thinking upward to the best, and the in his thinking, had moved downward to the wor the people seemed to think that the worst was p and the best was idealistic. And they followed the first to a world war and then to a global war unt again the words of the best are being heard in the cils of the mighty.

God has spoken, by the voice of His prophets, t the earthquake, wind, and fire of cataclysmic ever s, and the still, small voice in countless hearts.

Our hope now is in man, every man, and the the future hangs upon the response which ever vidual will make. The question is what you and n the other fellow will do. Will you take the high the best or will you choose the low road to the wo

There is an apocryphal story of a conversatio Gabriel is supposed to have had with Jesus after Hi rection when Gabriel expressed regret that Jesus down in the midst of His work on earth and had t it unfinished. "But," replied Jesus, "I have left a band of followers behind to complete my work." said Gabriel, "Suppose they fail you?" And it is r that Jesus hung His head because He had no p world redemption beyond that.

"See then that thou depart not from the faith th sweareth to do a great work through you."

THE PILOTLESS PLANE

The pilotless plane, like all the horrors of war, is be attributed to any particular person or persons. perfectly natural outcome of war itself, which mercy and knows no limits to its frightfulness. hatred is to be directed to a hateful theory: the theo war is a legitimate and a noble thing in itself. It is the Nazis have adopted this theory, and made it the principle of life, that we are fighting them to the The war was caused by the exaltation of a theor ordinary human kindness and common sense; a thing to hate—the most hateful thing in all the whether in international affairs, in internal politics the sphere of religion—is a theory which is stupid brutally deaf to the appeal of kindly human in Theory exalted over life: perhaps, indeed, this unpardonable sin itself—the sin against the Holy —*The Christian World*, London.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

rences

e old stage-coach days between harvest and win-er all was "safely gathered in," the farmer folks go cousining; that is, making a pilgrimage of visi-on the relatives. The reason my page has not ap-in ZIONS HERALD of late is that I have been not ing" but "conferencing." I have attended about uarterly Conferences, two District Conferences, nnual Conference, one Jurisdictional Conference, e General Conference.

ve arranged them in this catalogue logically rather hronologically, and with the permission of my will so report them.

Quarterly Conference harks back to the days when siding elder came around four times a year. Now ssions a year are sufficient. Yet when a few years was proposed to change the name to Church Con-, the vote was in the negative. Our people con- a rose would not be as sweet if called by some name. There are so many inspiring (and perspir-nemories connected with "Quarterly Meetin'" that l- and third-generation Methodists prefer the term hough it is no longer an accurate label.

Quarterly Conference is the unit of government of al church; but more than that, it is the church fam-e group of folks who do things together for Christ His church, who get to know all about each other ke each other just the same. The longer I pilgrim g the churches holding Quarterly Conferences, the I admire these plain folks, these common people oves so much and of whom He has made so many, neet, talk over and plan together how to keep the of God comfortable and beautiful, pay the preacher, nake the Sunday school attractive to the young.

netimes, very rarely, a trustee cannot be trusted, not so seldom a steward is inclined to stew; but as a , for sanctified common sense and unselfish devo-o all things decent, give me the average official mem-the Methodist Church—especially a rural one.

d not attend a District Conference when I was in England. The land of town meetings and small districts preferred to attend to all its local prob-at Quarterly Conference.

e in the Empire State we think of the District Con-e as a wholesome feature of our connectionalism. ue the sessions are more like a glorified or elongated ners' meeting, and many of our busiest and best lay-cannot come, yet I am sure that the District Confer-nelps to produce intelligent Methodists.

e is a statement that surprises some people and asizes the uniqueness of our polity: The pastor is not nber of the church of which he is pastor; the dis-uperintendent is not a member of the Quarterly Con-e over which he presides; the bishop is not a mem-the Annual Conference of which he is president, other or of the General Conference.

membership of the pastor is in the Annual Conference, as is that of the district superintendent. The bishop belongs simply to the Council of Bishops. He cannot vote even in the official board unless he happens to be elected trustee. Three cheers for democracy!

That is why there was a certain incongruity about the admission of laity to the Annual Conference. I voted for it. It seemed practical and progressive. But the Annual Conference is not a legislative body. Originally it was the ministerial body—the fellowship of preachers. As I have suggested, it is the only church of which I am a member. Before I could become a member, I had to serve two years on trial. I had to have a certain intellectual preparation either in school or in course of study. I had to promise not to use tobacco, and I had to explain about my debts. Most important of all, I had to answer the question, *"Are you resolved to devote yourself wholly to God and His work?"* Why not require that of the laymen? My, what a church we should have!

The latest addition to our equipment is the Jurisdictional Conference. So far its primary purpose is the election of bishops. It can be used for other worthy purposes, but as far as the Northeastern Jurisdictional Conference is concerned, no one seems to have discovered how.

Most of the declarations of the Jurisdictional Conferences are either the fading echoes or the corrected versions of General Conference pronouncements. Really, why declare? The General Conference is making the Discipline. The Jurisdictional Conference does not even make the headlines.

Bishop Francis J. McConnell said the recent General Conference was one of the best-behaved conferences he had ever attended. I share his opinion. But after little Johnny has been an unusually good boy for a season, his mother has learned to look for danger signals. So with the Jurisdictional Conference—Methodist political tendencies spread all over a General Conference with its world vision and world passion are chastened and limited, but isolate the germ in a Jurisdictional Conference and the result is not wholesome.

The whole atmosphere was tense! I had a delegate even propose to me that he and I do some log-rolling—which I did not do. The Lord was good to us, and generally speaking the results were good.

But we must find a new agenda for the Jurisdictional Conference. John Wesley might give us some ideas. He was good on conferences. See the "Plain Account."

I have already spoken of the General Conference. My only criticism is that we did not have much fun. We attended too strictly to business. Of course, on account of the war we saved time and money, which was good, but I confess I harked back longingly to the good old days when Taft and Bryan and Lyman Abbott lectured and the Dixie Quartet sang.

It is all right if this streamlining does not become a habit. I have always felt that if Wesley had taken time to sit down with Samuel Johnson it would have been good for both of them.

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Signposts for Confused Minds

No philosopher in our day has written more about topics of interest to the general reader than has the Roman Catholic thinker Jacques Maritain. Current events, religion, art, literature, science, history, law—all have proved fertile fields for his acute and penetrating spirit. In the revival of scholasticism as the basis of modern Catholic theology, he has played an important, if not the most influential, role. His most recent subject of inquiry was suggested by the terrific impact of global war, the results of which are summarized in a notable little book, "Christianity and Democracy."*

The springboard of Professor Maritain's train of thought is the fear that, after the military victory has been made secure, the United Nations may yet lose the peace. Any one of several forces may so operate as to bring about this tragedy. As he himself so aptly says, "today history is moving like an avalanche toward good and toward evil." It is the duty of the Allies, therefore, to nurture hope which is more than mere optimism, a hope which clearly recognizes "the interlocking nature of Christianity and democracy." This indeed is the central emphasis of his argument. For after Nazism has been beaten to the ground, there remains Communism as a power with which terms must be made. The opposition must be to Communism and not to Communists, a rejection based not on economic shortcomings but on Marxianism's failure to see what the gospel sees, namely, that every man is of inalienable worth and the possessor of infinite resources, even the power so to live as to make government "of the people, by the people, a for the people" a glowing reality.

Dr. Maritain correctly says that the purpose of volume is "to indicate the direction in which we w have to proceed, not to mark the stages or guess the time it will take to overcome the obstacles m along the way." He writes so simply and clearly th the reader is surprised to note how often he mu scan a page twice to grasp its meanings. A although some of the author's distinctions are a difficult to accept, the entire book is a revelation the many truths common to both Catholicism a Protestantism.

*Christianity and Democracy. By Jacques Maritain. Translated by Doris C. Anson. Charles Scribner's Sons: New York. Price, $1.25.

Off to a Good Start

Methodism's new fiscal year for World Service g off to a good start with an increase of 88.22 per ce in contributions received from 47 Annual Conferenc during June. Total giving for this first month of t 1944-45 year was $185,332, a gain of $86,866 over t receipts for the same month of the previous ye Commenting upon this notable increase, Dr. O. V Auman, treasurer of the General Commission World Service and Finance, said:

> We were a little fearful lest the fine increase for the World Service fiscal year just closed might overdraw our resources for the new year. But the new year starts off well with an increase of 88.22 per cent over June of last year.
>
> Now that we are about to begin on the campaign to raise the $25,000,000 in connection with the Crusade for Christ, it is highly important that we get a good start on the World Service funds for the current year in order that the regular World Service work of the church shall not suffer as we proceed.

Dr. Auman has now retired from the treasur ship after twenty years of service. His successor, noted elsewhere in this issue of the HERALD, is Re Thomas B. Lugg, who for the last nine years has be pastor of the First Methodist Church of Decatur, I

Ministers Covenant

At the recent Pastors' School held at Colum College, Columbia, S. C., a group of South Caroli Methodist ministers entered into a covenant readi as follows:

> I, ..., covenant with my brethren of the ministry:
>
> To pray one for another at dawn of each day and to pray for the Christian fellowship everywhere.
>
> To believe the best of every brother minister, magnifying strong points only.
>
> To counsel ever in the interest of brother ministers.
>
> To spurn small talk, unkind reflections.
>
> To go to a brother minister or to any who, I may learn, has aught against me and seek accord.
>
> To live at peace with everyone in the spirit of Christ that I may draw all men unto Him.

The editor of the *Southern Christian Advocate*, pu lished at Columbia, was sufficiently impressed w this covenant to give it the front cover of his pa July 20.

HELP THAT RETURNING SOLDIER!

ore than a million and a quarter service men been discharged from our army and navy since United States entered the war. Some have re-ed to civilian life because of age. Many others come back physically or mentally unfit for fur- military duty. Just at present, approximately 00 are making this transition each month. In untry as large as ours, and with employment at ll-time peak, this number creates no economic lem. But something akin to revolution could lf us if, after the armistice, several million sol- should suddenly attempt to find places for them-s in business and industry.

at the Federal Government plans to avoid any disaster is clear from the preparations already and to help G. I. Joe when he doffs his uniform. act, the mere listing of these proposals mightily ulates our faith in human progress. For, as far e can tell, no previous civilization was ever so erned for the welfare of the man in the ranks. l hath slain his thousands, and David his ten sands" was the cry of one monarchy when its returned from battle. The kings and generals ved the plaudits. The ordinary soldier was for-n.

has remained for the democracies, Christianized art, to formulate programs of assistance which n out and down to the very last private. These prise medical and nursing care, various forms of cial aid including insurance against unemploy-, placement services, and in not a few cases pro-n for a year's education. Schools and colleges are ng into plans that will be of incalculable bene- the veteran. One New England state university, example, has nearly completed a prospectus of ed vocational courses for almost every type of nt. In a few communities, committees have been nized as centers of information where the pooled rience of the Red Cross, veterans' aid officials, l workers, doctors, and occupational counselors be made easily accessible. Some public-spirited oyers are already devoting much time to placing led soldiers in positions where they can be use-nd self-supporting.

l this is just as it should be. Shame on us if any st and decent ex-soldier should lack the necessi-of life! Yet, very likely, he will find himself ng the one provision he most sorely needs—an igent and sympathetic understanding on the of his family and immediate friends. A repu- Massachusetts psychiatrist on the staff of a ans' hospital recently said that from sixty to ty-five per cent of all the men returning from ronts are nervously or mentally affected. Every modern war has rendered the change from military to civilian life increasingly difficult for the individual. How much more serious, then, must be the adjustments facing a huge army of our youth! No matter what we do financially or vocationally for the veteran, in many cases his greatest want will be personal—an insight into his mind and spirit which only intelligent affection can give. No government agency can take over at this point. The matter is too human, too domestic, too delicate.

What can mothers and fathers, wives and sweethearts, and friends in general do in order to face this situation wisely? They can first secure for themselves a definite picture of the bitterness and desperation of the soldier's experience. Obviously, he has undergone strains for which the human system was not created. Many of the clever engines of destruction with which he has dealt are new in his generation. Experts, for instance, describe for us the overwhelming effects of just one of these devices—land-mines. Their explosion often creates nerve-shock resulting in blindness or deafness of uncertain duration. Furthermore, this war is a technological conflict, as never before, in which mechanisms fight with mechanisms. The men who operate them must remain cool and steady, identifying their personalities with the machines themselves. Otherwise the skirmish is lost before it starts. But the elements of feeling and passion cannot always be throttled. In the heat and strain, psychical wounds are frequently opened of which the soldier is unaware. He may come home quite unconscious of the scar embedded deep within his nature, one that may lie dormant until rubbed raw by some word or deed that recalls the original situation that caused it. Then the apparently normal husband or son or friend may fly into a rage, even after months of normal living. The civilian who understands somewhat deeply this war's features can meet such an episode more wisely than one who is alien to it.

Another responsibility of all who would be of real help to the returning veteran is that of cultivating and exercising extraordinary amounts of patience and watchfulness. This boy who comes back is not the boy who went away some months ago, but another person; not different simply to the degree that every passing year refashions a man, but transformed by a lifetime of perils swiftly encountered. We can remind ourselves that each of these youths is a separate personality, unlike any other. Most of them will not care to say much about their recent past. Let us respect their silences. A few will find relief in talking incessantly. To these, we can extend a healing influence by gladly lending them our ears. For some, a

bit of tactful assistance in recovering social contacts through community activities and church enterprises will be the most potent medicine. In a word, to help the veteran maintain or restore a balanced way of life will require the best we have of science, of religion, and of character in the home.

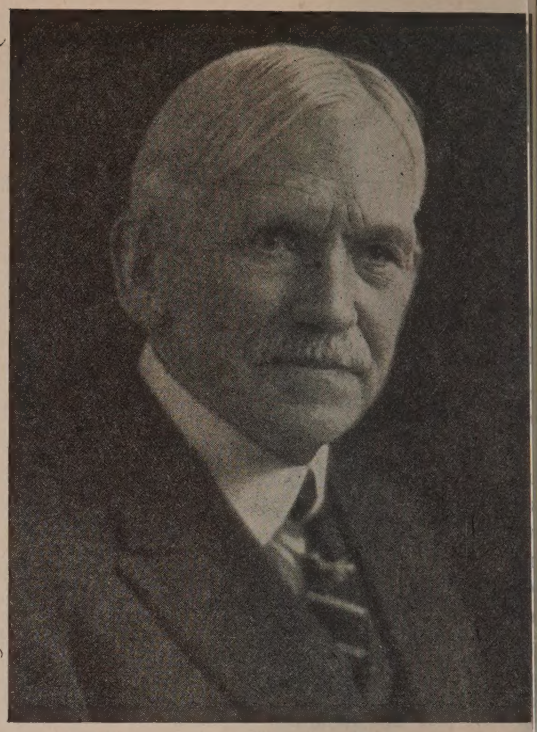
"A Great Servant of the Church"

No better characterization of the late Bishop William Franklin Anderson could be found than was used by Dr. Ralph W. Sockman in his eulogy at the funeral service on Tuesday of last week—"a great servant of the church." Throughout a long and active life, Bishop Anderson, whose death on Saturday, July 22, at his summer home, "Amblewood," Buzzards Bay, was announced in last week's HERALD, had placed his high qualities of mind and heart at the command of the church. His was a range of service rarely equaled.

Bishop Anderson was born April 22, 1860, at Morgantown, Va. (now W. Va.), the son of William and Elizabeth (Coombs) Anderson. He was reared on his father's farm three miles outside of Morgantown. After three years of college work at West Virginia University, he spent his senior year at Ohio Wesleyan University, from which he was graduated with the degree of bachelor of arts in 1884. Three years later he received the bachelor of divinity degree from Drew Theological Seminary. In 1898 he took his master of arts degree at New York University. Numerous honorary degrees came to him in the course of the years—from Wesleyan University, Norwich University, Ohio Wesleyan University, Upper Iowa University, Ohio Northern University, and Boston University.

Ordained to the Methodist Episcopal ministry in 1887, he served successively as pastor of the following churches: Mott Avenue, New York City; St. James', Kingston, N. Y.; Washington Square Church, New York City, and Ossining, N. Y. In 1904 he was made corresponding secretary of the Board of Education of the denomination, and four years later was elected to the episcopacy. As a bishop, he was assigned to residence at Chattanooga, Tenn., 1908-12; Cincinnati, Ohio, 1912-24; and Boston, Mass., 1924-32. During his service in the Boston Area, he was elected a trustee of Boston University, and he served a year as acting president of the university.

From 1915 to 1918, Bishop Anderson had official supervision of Methodist work in Italy, France, Finland, Norway, North Africa, and Russia. During the World War, he made five trips abroad as the member for Europe of the Committee of Emergency and Reconstruction of the Methodist Episcopal Church. In 1918 he was a delegate from that church to the British Wesleyan and Irish Wesleyan Conferences, and the following year he went as fraternal delegate from the Federal Council of the Churches of Christ in America to L'Assemblée General du Protestantisme Francais, Lyon, France. In 1922



THE LATE BISHOP WILLIAM F. ANDERSON

France made him a Chevalier of the Legion of Ho

At the age of seventy-two, following his retiren as an active bishop, he became professor of history of religion at Carleton College, Northfi Minn., and chaplain of the college body, his ser in that capacity covering the period 1932-34. In years that followed until 1941, as a winter resic of Winter Park, Fla., he continued his teaching lecturing at different times at three Southern coll —Rollins, Tennessee Wesleyan, and Florida South

Two books came from Bishop Anderson's pe "The Compulsion of Love," published in 1904, "Hammer and Sparks," which appeared in 1 He also contributed to the religious and secular p

On June 9, 1887, Bishop Anderson was marrie his classmate at Ohio Wesleyan, Miss Jennie L Ketcham of Cincinnati, daughter of Rev. Charles Ketcham. He is survived by his widow, one Rev. William K. Anderson of Nashville, Te educational director of the Commission on Ministe Training, General Board of Education of Methodist Church, and five daughters, Mrs. Ande Twachtman of Winter Park, Fla., Mrs. Thomas of Newton, Mass., Mrs. J. Huntley Dupré of Lexi ton, Ky., Mrs. Ashley B. Morrill of Bronxville, N. and Mrs. J. Murray Walker of Atlanta, Ga. T are fifteen grandchildren. Five of the grandsons in the service.

Funeral services were held Tuesday afterno July 25, in Christ Church, Methodist, New York C the pastor, Dr. Sockman, officiating, assisted Bishop Herbert Welch of New York, represent the Council of Bishops, and Dr. Anderson, Bis Anderson's son. Burial was in Kensico Cemet Valhalla, N. Y.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Reading the Bible. First Book of Samuel.

II. A RELIGION WHICH SUCCEEDED.

ut Jehovah thundered with a great thunder on that day upon he Philistines, and discomfited them.—1 Samuel 7:10.

This is an account of an appeal to religion which was uccessful. Weary of oppression by the Philistines, the sraelites cried to their God, and this time their prayer vas answered and their enemies were crushed. This is n marked contrast to the ruinous defeat which had folowed their previous appeal. What were the reasons for his difference?

f ye do return unto Jehovah with all your heart, then put away he foreign gods and the Ashtaroth from among you, and direct our hearts unto Jehovah, and serve him only.—1 Samuel 7:3.

In the first place, the appeal was accompanied by a reunciation of all gods other than the true. This meant careful examination of the accepted ideas and pracses of religion in the light of an equally careful study of he demands of Jehovah Himself. There could be no nore easy-going acceptance of a wooden box as sufficient o bring victory even though those who bore it were a ouple of worthless rascals. There could be no more worhiping of Jehovah one day and of Baal the next. There ould be no more shifting back and forth from one god or fair weather to another for foul. Instead, there must e an undivided allegiance to the one true God and a omplete adaptation of life to His will.

Suppose we apply this to our own nation and to our wn day. We are appealing to God, but are we sure that e are meeting the conditions without which our appeal iust be worthless? Is our religion a true religion? Is really Christianity? What do we actually worship? o what are we devoting the real striving of our hearts? omfort and pleasure, wealth and power are the gods of e world. Are they ours? If they are, then it is on them nd not on the God of love and truth that we must rely.

How does our religon look when measured by the andards of the Sermon on the Mount? Are those andards too high for us? We may be sure that they will ot be lowered to suit us. We must lift ourselves to reach hem, and if we cannot do this for ourselves we must nd a Saviour to give us the power we lack. We must ut away the false gods no matter how hard that may e or how much it costs. One thing is certain. We may in the war with a religion that is only paganism with thin Christian veneer, but we can never win anything ke a permanent peace that way. For there is no real nd lasting peace save that which is made by the chilren of God.

nd they gathered together to Mizpah . . . and said there, We ave sinned against Jehovah.—1 Samuel 7:6.

Second, the children of Israel solemnly and sincerely dmitted their need of the forgiveness of God. Years of ardship and oppression had at last taught them a lesn. They now knew that a national life shot through and through with evil was a barrier between themselves and God. Think a moment before you brush this aside as a mere truism. Individuals and nations, like the Israelites in the years before that great day at Mizpah, have again and again confidently appealed to God while complacently tolerating great and crying evils in their own lives.

Indeed, if we think of our own country and the evils of our own social order, we may well feel that we are not fit to appear before the God of righteousness. We are far too apt to gloss over these evils by saying that we are better than some other nations. That is true enough, but the real comparison which we should be making is not between ourselves and other nations but between our own national life and the divine standards of justice. After all, when that comparison is made, we cannot be overproud of our civilization. It is mighty, it is rich, it has mastered nature and produced an amazing number of things for our enjoyment. But how much moral and spiritual power has it generated? It has not been productive enough of that kind of force to prevent a war in which all our mastery of nature is being concentrated on the wholesale destruction of wealth and the massacre of human beings. Isn't there something wrong, radically wrong about us? Are we not doing what we know is bad and evil, and doing it on a scale of appalling vastness? Yet do we hear much talk of contrition and repentance? Is our appeal to God likely to reach His ears when it is made with so much complacency by people who have as little right to be self-satisfied as we have?

Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Eben-ezer, saying, Hitherto hath Jehovah helped us.—1 Samuel 7:12.

When the victory was won, Samuel set up a great stone as a memorial. Nations, like individuals, forget so soon. True religion always thinks of the long vista of the future. Israel was to have a reminder that God had saved her when she took the right way to His presence.

America has such memorials. There is a memorial stone in Plymouth. Plymouth Rock tells every passer-by of the men and women who founded here, in the name of God, a new England. It is a reminder of the Pilgrims and of the God who helped them. They were not without their faults, but they had put away their false gods, they had repented of their sins, and for the love and in the service of the true God they had left the old England they loved to come to an unknown and savage land to build a commonwealth worthy of their faith. Unselfish and heroic devotion to the things of the spirit marked them, and it is of that devotion and of the divine acceptance of it that Plymouth Rock reminds us. It asks us in this hour of crisis, when the pillars of the house are shaken, whether our faith, the faith on which we now rely, is indeed the faith of our fathers. Do we really hear the voice of the great past speaking to us? And how are we answering it?

Organization of Boards and Commissions

Methodist leaders from all over the country assembled at the La Salle Hotel in Chicago, Ill., last week to perfect the organization of the boards and commissions of the denomination for the new quadrennium. Herewith are the personnel lists received at the HERALD office up to Friday morning, July 28. The remainder will be published in next week's issue of the paper.

Board of Missions and Church Extension

DIVISION OF FOREIGN MISSIONS

President, Bishop G. Bromley Oxnam
Vice-presidents, Bishop W. W. Peele, C. V. Adams
Recording secretary, Miss Eleanor Welch
Treasurer, George F. Sutherland
Associate treasurer, C. Rogers Woodruff
Assistant treasurer, Raymond L. Archer, Euan G. Davis (on leave for service with Navy)
Executive secretary, Ralph E. Diffendorfer
Associate secretaries—For Africa, Thomas S. Donohugh; for China and Japan, Frank T. Cartwright; for Latin America, A. W. Wasson; for India, Malaya, and the Phillippines, Murray T. Titus.
Medical adviser, J. G. Vaughan, M.D.

DIVISION OF HOME MISSIONS AND CHURCH EXTENSION

President, Bishop A. Frank Smith
Vice-presidents, Bishop Wilbur E. Hammaker, Bishop Fred P. Corson, Rev. A. W. Martin, and Frank E. Baker
Recording secretary, Mrs. W. Raymond Brown.
Staff members will be chosen by the Executive Committee of the Board of Missions and Church Extension in September.

WOMAN'S DIVISION OF CHRISTIAN SERVICE

President, Mrs. J. D. Bragg, St. Louis
Vice-president (in charge of World Federation of Methodist Women), Mrs. J. W. Mills, Beaumont, Tex.
Vice-president (in charge of foreign work), Mrs. A. E. Beebe, Brooklyn, N. Y.
Vice-president (in charge of home work), Mrs. F. C. Reynolds, Baltimore, Md.
Vice-president (in charge of Christian social relations), Mrs. James Oldshue, Chicago
Recording secretary, Mrs. Fred A Lamb, Kansas City, Mo.
Treasurer, Miss Henrietta Gibson, New York City
Assistant treasurer, to be named
Assistant for home missions, Miss Marjorie Eicher, New York City
Assistant for foreign missions, Miss Hazel Best, New York City
Disbursing officer, Mrs. Glenn Moore, New York City.

Executive Secretaries:

Department of Work in Foreign Fields—China, Japan and Korea, Miss Louise Robinson; Europe and Africa, Miss Sallie Lou MacKinnon; India, Miss Lucille Colony; Latin America, Miss Elizabeth Lee; Philippine Islands, Sumatra, Malaya, Burma, and chairman of Foreign staff, Mrs. Otis Moore.

Department of Work in Home Fields—Educational Institutions, Miss Muriel Day; Deaconess Bureau, Miss Grace Steiner; Urban Bureau, Miss Mary Lou Barnwell; Town and Country, Miss Noreen Dunn; Social Welfare, Miss Miriam V. Ristine; Medical Work (associate secretary), Mrs. Robert Stewart; Department of Christian Social Relations and Local Church Activities, Miss Thelma Stevens.

Editor of *The Methodist Woman,* Miss Bettie S. Brittingham
Editor of literature, Miss Juanita Brown
Production manager, Miss Bernice Burroughs
Circulation manager, Mrs. E. LeRoy Stiffler

JOINT DIVISION OF EDUCATION AND CULTIVATON

President, John W. Hawley
Vice-president, Bishop W. Angie Smith
Recording secretary, Mrs. W. M. Ledbetter
Treasurer, George F. Sutherland
Staff of General Section authorized to continue until December, when elections will be held.

Woman's Section

Executive secretary, Mrs. Harry E. Woolever
Educational secretary, Mrs. Helen B. Bourne
Associate secretaries—Wesleyan Service Guild, Miss Marion Lela Norris; Student Work, Mrs. Lenore E. Porter; Young Women's and Girls' Work, Miss Helen L. Johnson; Children's Work, Miss Ruby Van Hooser; editor *World Outlook* and Joint Division literature, Miss Dorothy M. McConnell

Commission on World Service and Finance

EXECUTIVE COMMITTEE

President, Bishop Titus Lowe, Indianapolis, Ind.
Vice-president, Bishop Clare Purcell, Charlotte, N. C.
Secretary, W. F. McMurry, Paducah, Ky.
Treasurer, Rev. Thomas B. Lugg, Decatur, Ill.

Other members: Rev. H. S. DeVore, Rev. J. Edgar Skillington, C. A. Jones, Judge H. R. Snavely, L. W. Wells, J. Ernest Wilkins.

New Commission members: Rev. Floyd Gibson, Emory, Va.; E. E. Collins, Billings, Mont.

Board of Pensions

President, Bishop J. Ralph Magee, Chicago, Ill.
Vice-presidents, Bishop Ivan Lee Holt, St. Louis, Mo.; Bishop Wilbur E. Hammaker, Denver, Col.
Recording secretary, Rev. Philip E. Riley, Weatherford, Tex.
Executive secretaries—Illinois and Maryland Corporations, Rev. Thomas A. Stafford, Chicago; Missouri Corporation, Rev. A. T. McIllwain, St. Louis.
Treasurers—Illinois and Maryland Corporations, Rev. S. A. Curtis, Chicago; Missouri Corporation, Benjamin F. Frick, Jr., St. Louis.

BOARD OF PENSIONS, ILLINOIS CORPORATION

President, Bishop J. Ralph Magee, Chicago
Vice-presidents, Rev. A. M. Wells, Decatur, Ill.; Rev. L. A. Kilpatrick, Grand Rapids, Mich.
Recording secretary, Rev. C. L. Calkins, Chicago
Executive secretary, Rev. Thomas A. Stafford, Chicago
Treasurer, Rev. S. A. Curtis, Chicago

BOARD OF PENSIONS, MARYLAND CORPORATION

President, Bishop Wilbur E. Hammaker, Denver
Vice-presidents, William C. Scott, Baltimore, Md.; Bishop J. Ralph Magee, Chicago
Recording secretary, Rev. C. L. Calkins, Chicago
Executive secretary, Rev. Thomas A. Stafford, Chicago
Treasurer, Rev. S. A. Curtis, Chicago
Registered agent, F. Murray Benson, Baltimore, Md.

BOARD OF PENSIONS, MISSOURI CORPORATION

President, Bishop Ivan Lee Holt, St. Louis
Vice-presidents, C. A. Tolin, St. Louis; M. A. Nelson, St. Louis
Executive secretary, Rev. A. T. McIlwain, St. Louis.
Treasurer, Benjamin F. Frick, Jr., St. Louis.

Board of Evangelism

President, Bishop Charles C. Selecman
Vice-president, Bishop Ralph S. Cushman
Recording secretary, Rev. Weldon F. Crossland
Treasurer, B. A. Whitmore
Executive secretary, Harry F. Denman
Associate secretaries, Rev. Guy H. Black, Rev. James S. Chubb, Rev. J. W. Golden
Business manager, Rev. Harry L. Williams
Editor of *The Upper Room,* Rev. Roy H. Short
Editor of *Tidings,* Rev. George H. Jones

Bishops Meet in Chicago

Episcopos

First meeting of the Council of Bishops of The Methodist Church since the General and Jurisdictional Conferences of 1944 was held at the La Salle Hotel, Chicago, Ill., on Monday evening of last week. All the newly elected bishops were present and were introduced to the body. It was announced that they would be formally welcomed into the Council at its annual meeting to be held in Biloxi, Miss., February 20-26, 1945.

The president of the Council, Bishop H. Lester Smith, informed his colleagues of the death of Bishop William F. Anderson and called on the bishop of the Boston Area to offer prayer. A telegram of sympathy was ordered sent to the family.

After the transaction of some routine business, dinner was served, following which the Council broke up in meetings of the colleges of bishops of the six Jurisdictions. Upon reassembling, the Council made nominations for various committees and commissions. A brief report on the Crusade for Christ was made by Bishop J. Ralph Magee.

t was voted to present a Bible to each of the ewly elected bishops. The plan for the all Conferences was completed before djournment at 10.15.

Bishop Charles W. Brashares and family re spending the summer at Westminster odge, Saugatuck, Mich. After September 1, heir permanent home address will be 688 5th Street, Des Moines, Iowa.

Mrs. James A. Lade of Vancouver, B. C., visiting her brother, Rev. Charles S. Otto, n Malden. Mrs. Lade, who is president of he British Columbia Woman's Christian emperance Union, came to Massachusetts rom New Brunswick, where she had ttended the convention of the national rganization, of which she was elected vice-resident. She will be staying in Malden ntil the middle of August.

Lieut. Robert Murray Hanson, Marine Corps ace in the Pacific area, reported miss-ng in action in the Southwest Pacific last ebruary, has been awarded the Medal of Honor with citations, according to an nnouncement just made by the United tates Government. The decoration will be resented his parents, Dr. Harry A. Hanson, rincipal of Lucknow Christian College, ndia, and Mrs. Hanson, through the Marine Corps. The Hansons returned to the United tates on furlough two years ago and estab-shed a home at 31 Brooks Avenue, Newton-ille, Mass.

Miss Elizabeth M. Lee and Dr. A. W. Vasson, secretaries for Latin America of the oard of Missions and Church Extension, ttended the Annual Conference of the Methodist Church in Cuba, held in Cien-uegos, June 29—July 3. Miss Lee was also resent at the annual meeting of the Cuba Woman's Society of Christian Service held n Matanzas.

Dr. Louie D. Newton of Atlanta, Ga., ice-president of the Southern Baptist Con-ention, and associate secretary of the Baptist World Alliance, has announced tentative lans for a trip to Moscow this fall at the nvitation of the Soviet Government. He will e the first American Protestant leader to isit Russia since the Soviet Government's ew church policy was put into effect. It was hrough Russian War Relief, which he aided uring the Southern Baptists' "Kits for Russia" campaign last year, that he received he invitation. In making the announcement astor of Druid Hills Baptist Church in f his proposed trip, Dr. Newton, who is tlanta, stressed that he was going to Russia s an individual minister and not as the fficial representative of any church group. He hopes, he said, to gain the ear of remier Stalin and other Soviet officials. He ill urge greater liberty for Russia's reported 000,000 Baptists, and will plead for religious berty in all parts of Europe after the war.

Miss Alice Frye, daughter of Rev. and Mrs. Franklin P. Frye of Newport, N. H., as just received notice that she has been warded an Honor Scholarship by West-inster College, New Wilmington, Pa., here she is enrolled for admission in September. Miss Frye was a member of the 1944 graduating class of Towle High School, Newport. The scholarship, awarded largely on the basis of excellent scholarship during the four years of high school, has a value of two hundred dollars.

Mrs. Dinorah Vital Brazil of Rio de Janeiro has recently arrived in the United States to study in Nashville, Tenn. Mrs. Brazil is the daughter-in-law of Dr. Vital Brazil, famous scientist. She is the Directora of the Primary School of Bennett College in Rio de Janeiro and will study primary education. Mrs. Brazil's travel to the States was arranged by the Institute of International Education, and she has been granted a scholarship by the Woman's Division of the Methodist Board of Missions and Church Extension.

Dr. Halford E. Luccock is the author of a new book especially for ministers. The volume, which bears the title "In a Minister's Workshop," is concerned primarily with the problems of craftsmanship as the work of preparing sermons is done in the study. It will be reviewed in an early issue of the HERALD. Dr. Luccock has been professor of homiletics at Yale University Divinity School since 1928.

Herbert Brownell, Jr., chairman of the Republican National Committee and manager of the Dewey campaign, is a member of Christ Methodist Church, New York.

Ernest L. Loomis, assistant Service Command chaplain, has been promoted from major to lieutenant colonel, it was announced last week by Headquarters First Service Command. Chaplain Loomis has been stationed in Boston since March, 1941, and is one of the two administrative chaplains supervising and coordinating chaplains' work in the New England area. He has addressed a number of Methodist Conferences in this region.

Albert Sutcliffe of Boston, executive secretary of the New England Conference Board of Temperance, is being kept busy this summer with speaking engagements in the interest of the work of the board. He is dated for every Sunday of August and the first Sunday of September.

Mrs. G. Bromley Oxnam, wife of Bishop Oxnam, now of New York but recently of Boston, arrived in Newton a week ago Sunday night for a two-day visit with Dr. and Mrs. William L. Stidger, after which she went to Lake Winnipesaukee, N. H., to spend a week with Dr. and Mrs. Henry H. Crane. Mrs. Oxnam has transferred her membership from St. Mark's Church, Brookline, to the Church of St. Paul and St. Andrew, New York City.

Rev. L. C. Robinson, who resigned his pastorate at North Cohasset to enter the Army chaplaincy, is succeeded by Rev. Clyde E. Teel, who has come from Iowa to study at Boston University School of Theology. Another new supply pastor on Providence District is Rev. Edward R. Thomas, a senior in the School of Theology, who has been appointed to Hillsgrove, R. I.

Friends of F. Nelson Bridgham are installing a new baptismal font in the chapel of Wesley Methodist Church, Springfield, in honor of Mr. Bridgham's twenty-five years of service as superintendent of the Wesley church school.

Returning to the United States after a seven-month absence, Dr. Frank C. Laubach, widely known "apostle to the illiterates," revealed that he had prepared new phonetic literacy charts in seven languages during his tour of twelve countries in the West Indies, Central and South America. Dr. Laubach, counselor and special representative of the Committee on World Literacy and Christian Literature of the Foreign Missions Conference, adapted his simplified phonetic system for teaching adult illiterates to charts in English, Spanish, Portuguese, Creole, and three American Indian vernaculars, Aymara, Quechua, and Guarani. Charts are now available in some 200 languages, 85 of them prepared by Dr. Laubach.

The address of Bishop Paul N. Garber for the next few months will be 2117 Myrtle Drive, Durham, N. C. His episcopal assignment, as noted in the HERALD in connection with the announcement of his election to the episcopacy, is the Geneva Area, comprising Methodist work in eight European countries and North Africa.

Rev. Frederick Brown Harris, pastor of Foundry Methodist Church, Washington, D. C., and chaplain of the United States Senate, occupied the pulpit of the Marble Collegiate Reformed Church in New York City on Sunday, July 23. The following Thursday, Dr. Harris was one of the speakers at a luncheon at the Waldorf-Astoria in New York to signalize the opening of the early Christmas mailing campaign being conducted by the War, Navy, and Post Office departments and other affiliates.

Chaplain Donald B. Tarr preached at Central Methodist Church, Spokane, Wash., Sunday morning, July 16, on "A Christian Is ———?" Chaplain Tarr, a member of the New England Southern Conference, is stationed at the Spokane Army Air Field.

The family of Chaplain John E. Collier are spending the summer with him in Texas. Their address is 2100 Pearl Street, Austin, Tex. Chaplain Collier is much in demand as a speaker at bond drives and other patriotic meetings. Recently he addressed the Regional Directors of the United War Chest of Texas, at the Driskill Hotel, Austin, at the close of a week's school, before they left to organize the state for the fall campaign. Last year he was one of their main speakers in East Texas, giving the opening address in six county drives. Chaplain Collier has been the Post Chaplain at Camp Swift, Tex., since February, 1944.

Mrs. Thomas Whiteside is giving up her apartment in Boston the middle of August, and the first of September will go to Hyattsville, Md., to be with her son, Maynard A. Norris. Her address there will be 6714 Queens Chapel Road.

Mr. and Mrs. George C. Cardwell of Berwick, Me., observed the fifty-fifth anniver-

With Our Writers

JOHN OWEN GROSS, Nashville, Tenn.; secretary of the Department of Institutions (General), Board of Education of The Methodist Church.

BISHOP FRED PIERCE CORSON, Philadelphia, Pa.; one of Methodism's new episcopal leaders, elected at the recent Northeastern Jurisdictional Conference and assigned to residence in the Philadelphia Area.

sary of their wedding on Saturday of last week, July 29. They were married in Boston and lived in Dorchester for twenty-five years before moving to Maine. For more than half a century they have been official members of the Methodist Church, serving on the board of each of the three churches with which they have been successively affiliated—Greenwood Memorial in Dorchester, East Eliot and Berwick in Maine.

Some changes in supply pastors have been made on the Worcester District since Conference. They are as follows: William Ross to Townsend; Clarence G. Spellman to East Douglas; G. Edgar Folk to West Fitchburg; H. F. Fulton to Sudbury (this charge now added to Maynard).

Dr. Howard M. LeSourd was called to Ohio last week by the death of his mother, Mrs. Marion (Edith Thompson) LeSourd, which occurred on Tuesday, July 25, at Christ Hospital, Cincinnati, after an illness of three days. Mrs. LeSourd was eighty-one years of age. She was a graduate of the University of Cincinnati and also held a master's degree from that institution. She is survived by her husband, Rev. Marion LeSourd; her son, who is dean of the Graduate School of Boston University, and two grandchildren. Funeral services held Thursday in Cincinnati were followed by burial at Bethany, Ohio.

Three of the charges on the New Bedford District which were left to be supplied at the recent session of the New England Southern Conference have now had pastors assigned to them. The churches and ministers are: Dighton-Myricks, Joseph H. Pritchard (student); Wellfleet, Charles C. Boyd, Jr. (student); and West Dennis, A. T. Schulmaier (until after Labor Day).

Wesley Church in South Boston and also New England Methodism have suffered a real loss in the death of John L. Spaulding, Jr., at his home, 66 King Street, Dorchester, on Tuesday of last week, July 25. Mr. Spaulding was born at Mount Holly, Vt., March 20, 1852, and came to Boston when he was about fifteen years of age. He first worked in a grocery store and later started his own grocery business, which he conducted for many years. He was also engaged in the real estate and insurance business and for thirty years was connected with the South Boston Savings Bank. Mr. Spaulding united with St. John's Methodist Church, South Boston, as a young man, and when St. John's and the City Point Church were merged under the name of Wesley Church, he continued his membership there. He was a mainstay of that church, both financially and spiritually. He also took a deep interest in the New England Deaconess Association and gave generously to its work. He was elected to the executive committee of the Association in 1905, was made clerk in 1920, and became clerk emeritus in 1937. He was also a member of the Corporation of the New England Deaconess Hospital. He was a very quiet and unassuming man, but his life was devoted to helpfulness. His only survivors are two brothers and several nephews and nieces, his wife having died thirty-three years ago. The funeral service, held at the home in Dorchester, was in charge of Rev. Jonathan Cartmill, the present pastor of Wesley Church, assisted by Rev. B. E. Carlsen and Rev. E. L. Mills, two of Mr. Spaulding's former pastors. Burial was in Mount Hope Cemetery, Dorchester.

The press relations of The Methodist Church as carried on in the three offices of the Commission on Public Information (known for convenience as "Methodist Information") are described in the quadrennial report to the General Conference. Copies may be obtained upon request to the New York office, 150 Fifth Avenue, or by addressing Methodist Information at Nashville or Chicago Methodist headquarters.

Trustees have been named for the foundation recently established under the will of the late Eugene M. Cole, industrialist, for the benefit of retired ministers and their widows in the Western North Carolina Conference. The trustees, who were named by Bishop Clare Purcell of Charlotte, N. C., are Rev. Edwin O. Cole, Rev. R. Grady Rankin, and Rev. Marshall I. Pickens. The fund set up by Mr. Cole in his will amounts to more than half a million dollars. Income from the foundation is to be apportioned among beneficiaries on the "basis of worthiness and need."

The Foreign Missions Conference of North America has been notified that 260 North American missionaries, comprising the first group of evacuees from South and Southeastern China, have arrived in Bombay, India, and are awaiting passage to the United States. Methodist, Baptist, Presbyterian, Congregational, Protestant Episcopal, Evangelical, China Inland Mission, and Canadian missionaries are reported in the group.

Complete registration figures for Boston University's thirtieth annual Summer Session reveal a sharp rise from last year's high total of 1466 to a new record of 1750 men and women this year. Of this group, 86 are from foreign lands and 586 are teachers. Other countries represented include Colombia, Iceland, Holland, Switzerland, Peru, Syria, Canada, and England. The Americans in the student body reside in 40 of the 48 states plus the District of Columbia and the Canal Zone.

The Department of Religious Radio of the Federal Council of Churches is now presenting each week over stations of the Blue Network four early-morning programs of devotional music, poetry, and comment from 8.15 to 8.30 a.m., EWT, Monday through Thursdays. If your Blue Network station is not carrying these programs, you will do the cause of religious radio a service by requesting them to do so. On the Tuesdays of August and September, Dr. Ralph Stoody, director of Methodist Information, will conduct a series on the general theme "Meet the Church" in which the church will be introduced in varied relationships.

A Labor Temple Institute is being set up in San Francisco, Cal., by the Department of Church and Industry of the Presbyterian Church in the U. S. A. It is patterned after a similar project that will be launched in New York City this fall. Under the plan, fifty church leaders, both clergymen and laymen, will meet for a month or six weeks each year to study problems presented by leaders in industry, labor, and education.

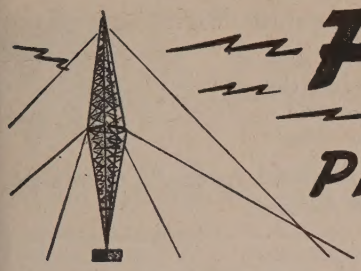
The Board of Pensions of The Methodist Church (all three corporations) reports 12,500 beneficiaries, to whom $4,250,000 was paid in 1943. The total endowment is in excess of $29,000,000.

Since many transients worship at the First Methodist Church of New Haven, Conn., including large numbers of service men from all parts of the country, the summer program of the church has been accentuated. Rev. Herbert Whitby Neale will preach for the remainder of the season.

An increase of $23,530,000 in fire losses in the United States in the first half of 1944 over the similar period in 1943 was announced last week by W. E. Mallalieu, general manager of the National Board of Fire Underwriters. Estimating the June losses at $30,555,000, the total fire losses for the first six months of the present year were $214,052,000.

A total of 114 United States Army chaplains have been awarded 129 decorations for gallantry in action and for distinguished service since the beginning of the war, it is reported by the War Department in Washington. These decorations have been conferred as follows: Distinguished Service Cross, 5; Legion of Merit, 25; Silver Star, 34; Soldier's Medal, 5; Bronze Star, 2; Purple Heart, 55; Croix de Guerre, 3. Twenty-four chaplains have been killed in battle or have died of wounds during the present war, while non-battle deaths total thirty-nine. Thirty-one chaplains have recovered from wounds suffered on the battlefield, and thirty-three others are being held by the enemy.

Twenty-eight prominent clergymen and other leaders, who last March criticized the obliteration bombing policy of the British and American governments, have issued another manifesto to protest Germany's robot bombing of London and other English cities. "We are now moved," said the statement made public in New York by the Fellowship of Reconciliation, "to appeal to the German people and their government not to engage in the wanton cruelty of robot bombing, or other methods of civilian bombing." Both appeals, it added, were made "from the standpoint of that humanity and religion which is above all nations and which calls upon men everywhere to stay the processes of death and return to the ways of life in humble endeavor to build a united world." Calling upon all governments to adopt "measures that would lessen the mass slaughter of women, children, and youth," the statement draws attention to the Pope's reference "to the sad and inexorable race between actions and reprisals, which happens to the detriment, not of certain particular peoples, but of the whole community of nations." The declaration concludes with the plea that "the hope of future peace" may not be dimmed "by deeds in the closing period of the war that will add to the load of hatred that our generation carries."



FLASHES FROM THE PRESS OF THE WORLD

Editors Become Bishops!

[JOHN E. MARVIN, editor, in *Michigan Christian Advocate,* Adrian, Mich.]

Of course, bishops are necessary. But why an editor would ever consent to become one is beyond the imagination of this editor. Nothing, not even the episcopacy with all its ramifications, can compare for sheer excitement and down-to-earth thrills with the editorial office. Editors have lots of grief, but no more than the bishops, and lots more fun. A bishop has to look pious whether he is or not, but an editor can look like anything and get away with it. But it is too late now to change the minds of our good friends Bishops L. O. Hartman and Robert Brooks, former editors of ZIONS HERALD and the *Central Christian Advocate* respectively.

Ever since we entered the editorial work, these men have been our brothers of the printing profession. They had the smell of ink about them and excellent noses for news. We met them at the various board meetings and conferences of the church as well as at the annual meeting of the Associated Church Press, of which they were members. But all that is gone. Now they have sloughed off their editorial humility and taken upon themselves that episcopal dignity which sets them apart from the mass of human beings known as the hoi polloi. Instead of pens they now wield gavels. These mighty scepters symbolic of their power come crashing down on conference tables with a resonance like unto the voice of God. (So they doubtless think.) But those left behind in the editorial ranks know that the noise of a gavel is never so effective as the prick of a pen dipped in deadly ink which these deserters of the editorial sanctum may learn anew and from another angle.

Under the circumstances, the facts being what they are, it is hardly fitting to congratulate our brothers on their elevation, for altitude is a relative matter determined by a thousand facts no considerable number of which the human mind can assimilate at any one time. To those who are not bishops, the position seems close to the cherubs as well as the saints, but to the bishops themselves—it is a professional secret. Elected for life, their lips are sealed. They dare not speak their mind or even write it. It remains for editors alone to interpret as best they can the meanderings of the episcopacy, whose strange performances are as unpredictable as the storms on Galilee.

So it is with mixed feelings that we bid farewell to our brothers of the printed page. We hope in all good faith that they will perform a notable service to the church. We believe they will. And finally, we plead if it is within the scope of their episcopal prerogatives to grant special dispensations, they will not forget the printers' devils and the lowly editors with whom they once were associated before Destiny wrote their names across ecclesiastical skies and emblazoned them in the archives of church history.

"Religion Is Inescapable News"

[From an address by Henry Martin, editor-in-chief of Press Association, London, delivered to the Provincial Newspaper Editors of Great Britain at the Savoy Hotel, London, February 1 last.]

Journalistic ideals, nobly maintained during the war, will be stimulated by peace. Newspaper managements will be looking for fresh fields to exploit. Editorial enterprise will enter upon a period of renaissance. You may have noted how the expression of the demand which religion makes upon the individual conscience has seeped very markedly this past year into newspaper columns. I predict that it will flow much more vigorously and insistently into them.

How will the press respond to this opportunity? It cannot be indifferent: it will not be allowed to. We are, first and foremost, newspapermen. Remaking the world is not something that you and I can or will ever say is not our business. The germs of a new world repose in the minds and consciences of each one of us.

The foundation of the new order we wish to see rests upon the Christian home. Evolution or revolution is no more or less than the external patterning of the working of individual souls, and the press is one of the most potent factors in determining how those souls shall think and act.

Since, therefore, the spiritual permeates every thought, every action, every decision, it follows that religion is news, news of the highest order, inescapable news, news of a kind that has never been adequately or clearly perceived in our profession. But the pendulum has swung back. Leaders of the forces have testified to the help the Almighty has given them as a result of their daily request for guidance.

The right of the churches to express an opinion upon social politics and the attitude of the Christian towards citizenship have been actively canvassed. Statesmen are not hesitating to emphasize Christian principles. Leaders of industry are openly admitting the spiritual value of honest dealing. Trade-union leaders are urging an infusion of the Christian spirit into the solution of labor troubles. This is news, religious news.

A Foundation Stone

[*The Boston Herald,* Boston, Mass.]

Whatever the fate may be of the monetary agreement reached at Bretton Woods, New Hampshire, something monumental and perhaps historic has been accomplished. In the midst of a global war raging in unexampled fury, 700 spokesmen of 44 nations gathered in a spirit of inquiry and compromise and outlined a program to stabilize the economy of the world. That in itself is a notable achievement.

Although all the groups saved their exceptions and the plan will have no binding effect until nations holding 65 per cent of the $8,800,000,000 fund give their sanction formally, we have had a plenary, even if preliminary session of a "parliament of man." This document may not be a keystone or a cornerstone, but it is at least a foundation stone of a temple of peace. The nations are anticipating the onrushing problems of peace before winning the war. They have engaged in a grand effort at planetary arbitration of immemorial disputes. Regarded merely as a symbol, a pattern of international cooperation, the conference was momentous. Hopeful Americans will see in its apparent success a sign that the United States is prepared to assume hereafter that role of leadership which our size and power and world circumstances have decreed.

To pass dogmatic judgment on the merits of the tentative agreement would be presumptuous. It is so long,—about 15 newspaper columns,—so intricate, and so far-reaching that its flaws and virtues cannot be appraised until experts examine it minutely. Fortunately, there will be plenty of time for that, as it cannot become effective, if at all, prior to May first, 1945. It must be brought down, somehow, to the comprehension of the person of average intelligence, for the reaction to it in and out of Congress will determine its advisability.

Here is a task which should engage the close attention of educators and all leaders of public opinion from now on, for many of the ailments which it is designed to cure go to the very essence of permanent peace. If there are eloquent missionaries and persuasive apostles in the ranks of those public and private agencies which long for the establishment of conditions minimizing the possibility of another conflict destructive of civilization and Christianity, this is the time for them to go forth and preach their gospel.

Saving Young Life

[JUDGE PHILIP B. GILLIAN of Juvenile Court, Denver, Col., quoted in *The Christian-Evangelist,* St. Louis, Mo.]

We have never had an active church boy, Boy Scout, or a member of the junior police in real trouble in the juvenile court. Children need adventure. They will get it in some form or other. War makes necessary some adjustments. Take—don't send—your children to church. There is a need to teach children simple things. They need to get close to earth. We must do something for our children now. We not only need to save the world for our children, but also to save the children for the world which will be their tomorrow.

The Church and Its Educational Task

(Continued from page 482)

It should be recognized that no personnel director has a more difficult task than the pastor-educator who must build from volunteer help a well-trained teaching staff able to sustain interest and hold students. The pastor-educator can aid his teachers in securing teaching material that will aid them in doing effective work. Cost should not be the criterion for materials to use for instruction in religion, but only the best that compares favorably with the finest in secular education should be provided for the church school. In brief, if the church is to succeed with its educational task, the pastor must know what is good educational work and possess the ability to lead his church in doing it.

The church also has a great group of colleges that ought to be used to assist in building a Christian environment. In other days the church greatly relied upon its colleges to help with its culture-building work. In an atmosphere friendly to Christian living, the denominational colleges trained youth of the church in religious idealism. These institutions furnished the church practically all of its trained leadership. Even today in a period of high development for non-church institutions, the church colleges still supply theological seminaries with about eighty per cent of their students.

In recent years there has developed some alienation between the church and its colleges. The church colleges, in order to achieve academic excellence and accreditation, financial independence, and larger student bodies, have been accused of becoming less emphatic about their Christian mission. Whatever may be the situation, the needs of this critical hour for a spiritually minded populace demand that all resources be used. If the church is to have a capable Christian leadership, it will have to give attention to developing its own educational institutions.

Now there are many evidences that the colleges are manifesting a new interest in working with the church. The failure of a secular-centered educational system now places them in a position to join with the church in a truly spiritual-centered program of liberal education that will give them a higher distinctiveness than they have known in many years. With this type of program, they can aid in reinterpreting to the nation the spiritual values of education and can encourage a standard other than economic for determining the worth of education. They can set for their aim graduating persons with a spiritual view of life who do not accept the materialistic part of a college curriculum as the ultimate of life. Their appeal for attendance should be made directly to that portion of our population who offer promise in leadership in the realm of the idealistic and spiritual.

The educational task of the church must be approached in the light of present national and international spiritual needs. Religious education, conceived of as equipment for truly Christian living and not merely spiritual literacy, is needed for laying the foundation of lasting peace.

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August 13—Dr. Harold F. Carr, Lakewood, Ohio.
August 20—Dr. Harold C. Case, Scranton, Pa.
August 27—Dr. Edwin Lewis, Madison, N. J.
September 3—Dr. Joseph R. Swain, Bridgeport, Conn.
September 10—Rev. Charles M. Tibbetts, resident minister.

COPLEY METHODIST CHURCH, BOSTON

August 6—Dr. Amos Thornburg, Providence, R. I.
August 13—Rev. Stephen J. Callender, Auburndale.
August 20—Rev. Morris J. Morgan, Boston.
August 27—Dr. William L. Stidger, Boston.
September 3—Rev. Newton W. Fritchley, Salem Depot, N. H.

Bits of Fun

The American soldier didn't like the food set before him in a restaurant near Piccadilly Circus. The meat was overcooked, the greens waterlogged, and the reheated potatoes lukewarm.

He called for his bill, leaving a barely touched plate on the table. The waiter was shocked.

"Wasting food like that!" he said. "Don't you know that food will win the war?"

"Maybe," retorted the American, "but who's gonna get the enemy to eat here?"—*Tit-Bits.*

Little Janet rebelled at eating some of her vegetables. Patiently her mother explained how they might help her to keep up with other children at school or play. One day she was taken to a children's movie. Among the news pictures the West Point cadets were shown at drill. As the straight ranks marched past, Janet suddenly shrilled out, pointing to a sergeant bringing up the rear, "Oh, Mother! There's a man who didn't eat his carrots!"—*Christian Science Monitor.*

We have heard of a clergyman, rather proud of his sermons, who insisted upon returning a quarter which a layman had loaned him. "Well, if you insist," said the non-churchgoing layman, "I will take it out some time in a sermon." "Do I understand that you value my sermons at twenty-five cents?" "Well, if you feel that way about it, I'll come twice."—"Gargoyles," *The Churchman.*

Mrs. Schofield, says *The Methodist Recorder* of London, was keeping the strawberry jam she made last summer for very special occasions, and was thus especially grieved when she found her little boy just finishing a pot of it in the larder. "My precious strawberry jam!" she wailed, and then, turning to her son, she said: "Oh, Jacky, how could you? And only last night you prayed that you might be made a saint!" "I know," Jacky replied, "but only after I am dead!"

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MR. EDITOR

The Lesson of Wallace's Defeat

The defeat of Henry A. Wallace at the recent National Democratic Convention for the nomination for the Vice Presidency is more than a political incident. It represents more than the fortunes of politics.

All will recall the tepid letter written by the President endorsing Wallace. Why was the letter so tepid? The President has been quoted as saying that Mr. Wallace had had four years in which to "make good' and that therefore he should stand upon his own feet. In the face of it, that sounds just and fair. But no one could have failed to observe who was that accomplished Wallace's defeat. It was Ed Kelley of Chicago, Mayor Hague of Jersey City, Ed Flynn of Tammany Hall, and the Boston city machine. This assertion is based upon the record of the vote cast by the states in which these machines exercise their power. In other words, city political machines compassed Wallace's defeat.

The states, with the exception of the South, not dominated by city machine politics voted strongly for Wallace. Wallace did not "make good" with these machines. Did President Roosevelt expect him to do so? Must a man "make good" with professional and in many instances corrupt politicians in order to be nominated to high office in a political convention? That is the question posed by what occurred at Chicago. And if the question must be answered in the affirmative, it is crystal-clear that no man of high purpose, of broad and humanitarian vision can be nominated by a great political party. If the politicians had had their way at Chicago, Roosevelt would not have been nominated. They did have their way with respect to Wallace, and he was not nominated.

To what, then, can the church look for the political expression of its ideals? Must the church stand hat in hand at the door of Messrs. Kelley, Hague, and Flynn? How can the Crusade for a New World Order get across with such men? This is our quandary. Must there be a new political party? And if one was organized, would it in turn be dominated by machine politicians? Or shall the church organize its own political instruments? And shall labor do likewise?

We are at an impasse as a result of the recent national political conventions. The world bleeds for healing. The issue of war or no war in the future hangs in the balance. "To your tents, O Israel" was a cry sounded by those in the past who were convinced that the ruling caste of their day had no care for their problems. It is a grave question whether those in power in both political parties have a concern for what is most dear to the hearts of people of good will of every faith. It may well be that new political structures will need to be raised to give shelter to the hopes and plans for a new world for tomorrow.

EDWARD H. BREWSTER,
Pastor Main Street Methodist Church.
Nashua, N. H.

Needs Before Creeds

Thank you for the editorial of July 12 on "A United Church of America." It is prophetic and sounds like ZIONS HERALD. We pastors of the rural church have no thought of being disloyal to Methodism when we stand for a united church. We live in small communities where it is often easy to see that the unity of the community is broken only by religion. If Protestantism and the community are to be the natural ground for democracy, we in the Protestant churches must face this challenge—the needs of the community before its creeds! ZIONS HERALD's stand on this cause will do much to help. May all Methodists try to understand!

B. F. WENTWORTH,
Pastor Methodist Church.
Wilton, Me.

Appreciative

Might I express my appreciation of some of the articles written in the HERALD within the last few months? I refer to "Evangelism Then and Now"; also Bishop Cannon's article on what might come before the General Conference; also Francis A. Templeton's on "A Successful Brotherhood." We need more of this kind if the Methodist Church is to uphold the tradition of its founder, and win people to the Lord Jesus Christ.

REUBEN IRELAND.
Providence, R. I.

Church Register

HERALD CALENDAR

East Livermore Campmeeting, East Livermore, Me., August 11-20
Laurel Park Christian Life Institute and General Assembly, Northampton, August 12-20
Winnipesaukee Campmeeting, The Weirs, N. H., August 13-20

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"We Cry Unto Thee For Help"

Seventeen sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist-high in the shattered cabin. "Oh most powerful and glorious Lord God," they prayed, "we cry unto Thee for help." Happily, help did come.

You may not be called on for active service. But there is one thing you can do. You can see to it that, through the American Bible Society, the Word of God is made available to our Armed Forces wherever they are.

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57	45	66	51	75	62
58	46	67	52	76	63
59	47	68	53	77	65
60	47	69	54	78	67
61	48	70	55	79	69
62	48	71	56	80	70
63	49	72	58		

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